

CHRISTIAN EDUCATION

FINDINGS

SEPTEMBER 1956



The fall program begins anew at San Carlos, California.



- 3 What the Church Is Teaching Week by Week
- 6 Planning for Parents
- 8 Seabury Press Five Years Old
- 9 A Life of Faith — Basic to Teacher Training

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● New Format Approved

Congratulations on the new format of FINDINGS; also for the information that you have included in it. I believe it is going to be much more successful than the former publication, and since you are giving away copies of the June issue I would appreciate your sending to us here at St. Martin's extra copies.

(The Rev.) William A. Thompson
Columbia, S.C.

Congratulations on the new FINDINGS. It is interesting, attractive, and very helpful.

Please send us two dozen copies of the June issue for my teachers and non-clerical members of the Diocesan Department. We are subscribing for our own teachers beginning in September on the order blank.

(The Rev.) Olin G. Beall
Helena, Ark.

● Wants Braille Prayer Books

We wish information on a source of supply for Prayer Books in Braille.

(The Rev.) Jess L. Hansen
Grand Island, Neb.

Editor's Note: The Forward Movement puts out a portion of the Prayer Book in Braille. This includes the Service of Holy Communion, together with Collects, Epistles, Gospels, and a calendar of the Church Year. The address is 412 Sycamore St., Cincinnati 2, Ohio.

FINDINGS

Department of Christian Education

THE NATIONAL COUNCIL OF THE
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CHRISTIAN

EDUCATION

FINDINGS

Contents for September 1956

Volume 4, Number 7

ARTICLES

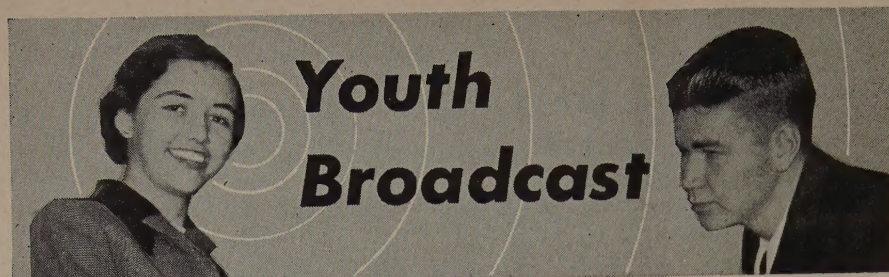
- 3 **What the Church is teaching week by week**, the theme of lections and propers, is outlined by the executive secretary of the Division of Curriculum Development, the Rev. William Sydnor.
This is a feature that will appear regularly.
- 6 **Planning for parents** is a topic everyone is talking about this month. Maude Cutler, editor of parents' materials, gives some helpful hints on getting classes started.
- 8 **The Seabury Press is five years old** this month and is already one of the top fifty publishers in the country.
- 9 **A life of faith is basic to teacher training.** This thought is developed by a husband-and-wife team who have had a year of experience with the Seabury Series at St. John's Church, Sodus, New York.
The Rev. Edwin de F. Bennett is the rector.

DEPARTMENTS

- 1 **Letters**
- 2 **In Youth Broadcast** the Rev. Richard L. Harbour, Youth Division director, addresses himself to a timely question: How can the summer conference mountain-top experience be kept alive in the parish youth group?
- 12 **The Adults' Corner** reviews the resources and study materials made available to the Church by the Adult Division.
- 13 **Speaking of Books**
- 15 **News:** Dora Chaplin receives Kenyon degree • Canon Stinnette goes to Union Seminary faculty • Church of England in Australia religious education head visits this country.

Cover picture: Welcoming the Gordon family as church school begins anew at Epiphany Parish, San Carlos, Diocese of California, is the Rev. Fordyce E. Eastburn, Rector. Left to right are Mrs. Gordon, a U.T.O. custodian for the Evening Branch of the Auxiliary; Mr. Gordon, a leader of adult education classes, with Donald in his arms; Aleta, who will be entering the fourth grade this fall; Darlene, a seventh-grader; Corinne, a kindergarten; and Gregory, a second-grader. (Photo by Sharkey's Camera Shop.)

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Greenwich, Conn. Subscription rates: single subscription, \$1.50 a year. Bundle subscriptions, 10 or more copies to one address, \$1.00 a year a copy.



After Summer Conferences Youth Are Ready for Something to Happen Back Home

A young priest, commenting on a meeting of adult leaders of youth, said: "After this meeting I am no longer afraid of young people." Modern adults in this brave world may not think they are afraid of youth — they just don't know how to speak to them or how to relate to them within the holy fellowship of the Body of Christ. Could it be that they feel insecure in the presence of teenagers? Who of us has not been confounded by their taciturnity or by their adolescent din. The former silences us; the latter makes us crave for silence.

Yet youth are in the Church, and the number of them is increasing far more rapidly than our equipment is expanding to care for their needs. Summer conferences are often mentioned as a solution to the Church's youth problem. They may serve also to make the problem more acute. Returning from summer conference mountain-top experiences, alert youth are ready for something similar to happen in the home parish. If they don't find it, what will they do?

Who is helping young people answer questions which participation in divine worship stirs in their thinking? Who is showing them how to resolve conflicts between their ideals of rigorous asceticism in clerical life (broadly speaking, of course), and the "make-the-most-of-yourself" idea? Youth often say, "And with thy spirit" in church. If there is no opportunity to experience such spiritual relationships in the Church, outside the liturgy, how can youth be expected to remember —

at a drive-in, let us say — that their bodies are temples of the Holy Spirit?

Youth groups are not the answer to all youth problems in the Church, but they can be associations and fellowships wherein young people perceive the relevance of the Gospel to themselves. They can be valley colonies where the mountain-top experiences may survive.

What if your parish has no co-ed youth group? You are not alone. Some parishes feel that divine services are all that youth need. Others find that young people are already active in parochial boys' organizations and girls' clubs. Occasionally parishes discover that young people from Episcopal churches are the mainstay of co-ed youth groups in other communions. Others find that their young people are leavening, or being leavened by, one of the undenominational youth movements, such as Youth for Christ, Young Life, Word of Life, or Youth on the March. Or they may be happy in non-Church youth associations. Is such happiness similar to that which the heathen enjoy if undisturbed by our missions?

What Should Adult Advisers Bring to Their Task?

Youth groups require and deserve at least as much energetic application as we pour into the other group action in our parish. We may not be able to do it alone. But there are people in the parishes, younger people incidentally, who can help. One of the happiest discoveries I have made in studying youth work as it is now moving forward in the Church is that many more young adults are assuming responsibility for advisory leadership to youth

groups than is generally assumed.

What should adult advisers bring to their task? Teachability, common sense, approximate emotional balance, willingness to give more respect to youth than the adult expects to receive in return, enthusiasm that falls just short of bigotry, and the kind of patient perseverance that will help young followers of the Master to become leaders for our Lord while they are teenagers.

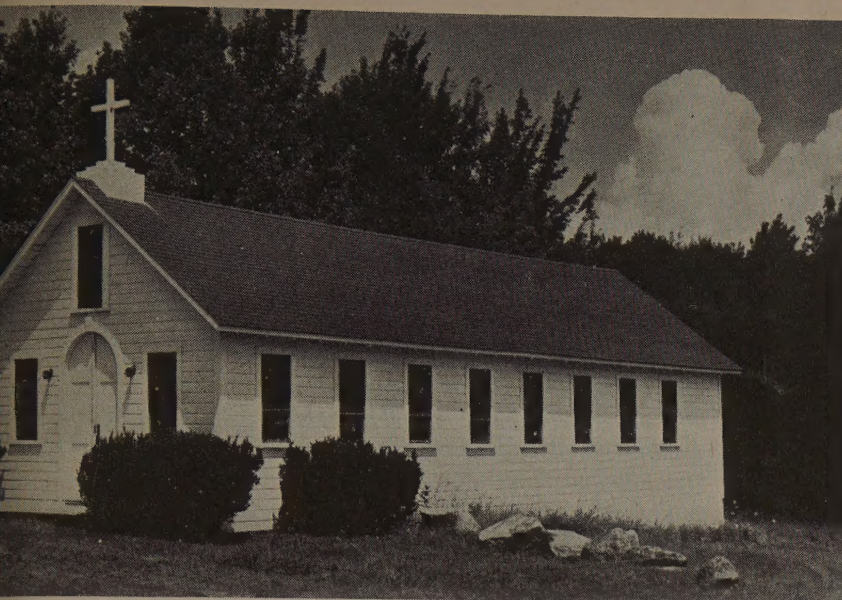
Young people have questions which are often unanswerable, even imponderable, but they are questions that keep getting asked. Who is God? Who am I? What is goodness? What is life for? What is death? What comes after death? What does it mean to be saved? Who is Jesus Christ? Are Christians different, or better, than other people? Why are we Episcopalians?

A little youth group which holds such matters as its chief concern will not fail. The same may be said for much larger groups. They won't be exclusively concerned with these matters, of course, but if such interests are in the center of focus for them, whatever else their program may include will be enriched accordingly.

EYC Notebook Can Help Adult Advisers

The EYC Notebook, which is published by the Youth Division, Tucker House, Greenwich, Connecticut, is available to subscribers at \$2.00 a year. This cumulative loose-leaf notebook is designed to help parish youth groups preserve the atmosphere in which young people can meet and know each other as they do in summer conferences. The Corporate Acts for All Young Churchmen are suggested for the same purpose. If youth groups throughout the nation can be together in the spirit of unity, then their activities may reveal the relevance of the mountain-top conference experiences to the weekly or semiweekly gatherings of the young people in the parish.

— RICHARD L. HARBOUR



Year after year in appointed pattern the Church's message is proclaimed in parish and mission. (Photo by John M. Crawford)

What the Church is teaching week by week

by William Sydnor

In the preface to every course of the Seabury Series it is said that the services of the Church provide one of the "liveliest accesses to the resources of the Church." One of the reasons this is true is because every week several passages of Scripture are read in the services. Generally these are related to the same subject, and in many cases they provide a mutual commentary on one another. When the minister is aware of these themes, and conscious of the interrelation of the passages of Scripture, he is likely to read them in such a way that they mean more to the congregation. Some clergymen make a very brief explanation of what they are about to read before reading the lessons in Morning Prayer. Some make a practice of printing in the church bulletin a brief digest of the way in which psalms and lessons are related to the theme for the day.

When the church school teacher not only knows the meaning of the message of the propers (Epistle and Gospel), but also what lections (psalms and lessons) are to be used, and the meaning thereof, he is much more likely to see a relation between the Church's proclamation for the day and his own classroom lesson.

The appointed lections in the Prayer Book are arranged to be used in series. For example, if the first set of psalm and lessons appointed to be read at Morning Prayer is used, then the first selection should be used at Morning Prayer on each Sunday throughout the season. It soon becomes evident, particularly in the Trinity Season, that the lections have been selected according to a prearranged pattern which gives them a cumulative teaching value.

In the following analysis of the propers and lections, the second set of lections for Evening Prayer was used with the exception of the Feast of St. Simon and St. Jude. (When a saint's day falls on a Sunday the normal pattern of a teaching theme does not hold.) This was done because the second lesson in each case is the Gospel for the day, which enables us to see that the appointed Gospel is the climax of both series of readings. Of course, it is quite permissible to use the appointed Evening Prayer lections for Morning Prayer.

Beginning with the Seventeenth Sunday after Trinity and continuing through to the Feast of St. Simon and St. Jude, what the parish might be teaching this week is set forth on a Sunday by Sunday basis.

Sunday, September 23, 1956

The Seventeenth Sunday after Trinity

THEME:

Humility becometh a servant of God.

THE COLLECT:

A prayer that God's grace will protect us on all sides (in this case from pride) and "make us continually

to be given to all good works." This is a prayer for convenient grace, a Biblical symbol of which is the cloud by day and fire by night with which God protected the Israelites (Exodus 13:21-22).

THE EPISTLE. EPHESIANS 4:1-6:

Pursue your Christian calling "with all lowliness and meekness."

THE GOSPEL. ST. LUKE 14:1-11:

This is our Lord's parable regarding the chief seats and the lowest place.

PSALM 33:

A congregational hymn to God on whom the whole creation depends. He made the physical world (vs. 6-8); He is the source of true knowledge (vs. 10-11); He is the defender and savior of the faithful (vs. 12-14, 17-19). Man has much reason for thankfulness, but none for pride.

ECCLESIASTICUS 10:7-18:

"Pride is hateful before God and man. . . . For pride is the beginning of sin. . . ."

ST. LUKE 14:1-11:

(See comment on Gospel above.)

Sunday, September 30, 1956

The Eighteenth Sunday after Trinity

THEME:

God's Commandments.

THE COLLECT:

A prayer that we follow God's will both in heart and mind.

THE EPISTLE. I CORINTHIANS 1:4-8:

"In every thing ye are enriched by him." Giving us His Commandments is surely one of the ways God enriches, informs, and protects His people.

THE GOSPEL. ST. MATTHEW 22:34

Christ's Summary of the Law.

PSALM 119:89-104:

The whole of Psalm 119 is a stylized poem in praise of God's Law. The particular sections appointed are appropriate on this Sunday because the psalmist proclaims, "Thy truth also remaineth from one generation to another" (v. 90).

DEUTERONOMY 5:1-21:

The more familiar edition of the Ten Commandments is in Exodus 20. This version from Deuteronomy immediately precedes the famous Jewish *shema*—"Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might" (Deut. 6:4, RSV). This expansion of the First Commandment, which might almost be considered the Jew's creed, our Lord called "the first and great commandment" and coupled it with the neighbor commandment of Leviticus 19:18 as a summary of the whole meaning of God's Law.

ST. MATTHEW 22:34:

(See comment on the Gospel above.)

NOTE: On this Sunday the collect for grace to keep God's Commandments (Prayer Book, p. 70) has great

relevance and should certainly be said. The collects for Trinity I and Trinity XI are others which might appropriately have a place in the service.

Sunday, October 7, 1956

The Nineteenth Sunday after Trinity

THEME:

Forgiveness is a manifestation of the power of God.

THE COLLECT:

We do not usually think of this Collect as being associated with the forgiveness of God, but it touches the profound nature of Biblical ethics. The Bible does not usually speak of the good and the bad, rather the contrast is between the penitent and forgiven, and the self-righteous. In this light a prayer that realizes that "forasmuch as without thee we are not able to please thee" is a prayer for forgiveness.

THE EPISTLE. EPHESIANS 4:17-32:

Forgive "one another, even as God for Christ's sake hath forgiven you."

THE GOSPEL. ST. MATTHEW 9:1-8:

Christ forgives and heals.

PSALM 103:

This is one of the great devotional hymns of the Old Testament. The familiar, shorter version of it is the Evening Prayer psalm, *Benedic, anima mea* (p. 29). Prominent in the list of the psalmist's reasons for praise is that the Lord "forgiveth all thy sin, and healeth all thine infirmities."

WISDOM 12:12-19:

This prayer deals with the wonderful power of God which is particularly evident in His forgiveness. It contains several beautiful and warm passages which grow in significance the longer one thinks about them. For example: "because thou art the Lord of all, it maketh thee to be gracious unto all" (v. 16, KJ).

ST. MATTHEW 9:1-8:

Christ heals and forgives the paralytic. The words of the psalmist's thanksgiving have dramatic fulfillment.

Sunday, October 14, 1956

The Twentieth Sunday after Trinity

THEME:

God's bountiful goodness and His judgment.

THE COLLECT:

Conscious of God's bountiful goodness we pray that God will exercise it to restrain us from that living which provokes His judgment.

THE EPISTLE. EPHESIANS 5:15-21:

Here is advice to God's faithful servants, "Walk circumspectly." Judgment is an ever-present possi-

bility. In addition, thankfulness "for all things" which God has given us is the continual vocation of His servants.

THE GOSPEL. ST. MATTHEW 22:1-14:

In the parable of the wedding feast our Lord combines the notes of God's bountifulness and God's judgment.



PSALM 107:1-9, 33-43:

This hymn of thankfulness to the gracious God covers a variety of ways in which His goodness to the children of men shows itself.

PSALM 84:

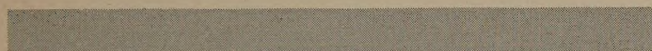
The psalmist is singing of his love for the temple. It might be compared to Hymn 398, "We love the place, O God, Wherein thine honor dwells." Its appropriateness in this service is found in verse 12: "no good thing shall he (God) withhold from them that live a godly life."

JEREMIAH 2:1-9, 13:

The prophet points out God's bountiful goodness to Israel. "I brought you into a plentiful land to enjoy its fruits and its good things" (v. 7, RSV). But God's wrath and judgment will be loosed on Israel because they "made my heritage an abomination" (v. 7) and "have forsaken me" (v. 13).

ST. MATTHEW 22:1-14:

What the prophet proclaimed in an oracle, our Lord tells in a parable: the marriage feast.



Sunday, October 21, 1956

The Twenty-first Sunday after Trinity

THEME:

God is merciful to the afflicted.

THE COLLECT:

This is a warm prayer for God's merciful forgiveness. Notice that like Christ's treatment of people in the Gospels, there is no sharp distinction between body, mind, and spirit. The whole person is both sinner and afflicted, and it is to the whole person that the Lord is merciful.

THE EPISTLE. EPHESIANS 6:10-20:

God arms the Christian for his struggle against the evils that continually attack him.

THE GOSPEL. ST. JOHN 4:46:

Christ heals the nobleman's son.



PSALM 30 AND PSALM 146:

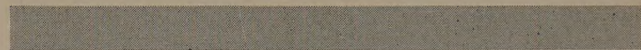
In both psalms the Lord is praised and thanked because He helps the faithful in their various afflictions.

II KINGS 5:1-15a:

God's prophet, Elisha, is responsible for the healing of Naaman the leper. This is one of the wonder stories associated with Elisha and is told by one of the Bible's great but unknown storytellers.

ST. JOHN 4:46b:

Like the prophet, Jesus heals one who is desperately ill and also, like the prophet, Jesus does not have to be physically present to do it.



Sunday, October 28, 1956

The Feast of St. Simon and St. Jude, Apostles

THEME:

The foundation of the Church is laid on the apostles and prophets, Jesus Christ Himself being the head cornerstone.

THE COLLECT:

This is a prayer that both in belief and action we will be a Church which is true to its great heritage.

THE EPISTLE. EPHESIANS 2:19-22:

Gentile as well as Jewish believers are members of the Church which is a "habitation of God through the Spirit." Its life and spirit are grounded in and built upon the apostles and prophets and chiefly on Christ Himself.

THE GOSPEL. ST. JOHN 15:17-27:

This is Christ's description of the way the world will receive the faithful whose living witness, individually and corporately, grows out of their relation with Him.



PSALM 118:

This litany of thanksgiving is one of the truly great hymns of the Psalter. Several of its petitions make it appropriate on this day. For example, "the right hand of the LORD bringeth mighty things to pass" (v. 15); "The same stone which the builders refused, is become the head-stone in the corner" (v. 22). Six times in the New Testament this latter verse is quoted as referring to Christ.

ISAIAH 28:9-16:

The prophet challenges the people of Israel because they are building life on false foundations and foretells that God will lay a true foundation stone in Israel on which life shall be built.

EPHESIANS 2:11-18:

This is the context from which the Epistle for the day is taken. It is one of the great expositions of the nature of the Church which includes in one brotherhood men who by other standards are frequently alien to one another. Here Christ is pictured as the great Reconciler, both between man and man and between men and God. This is the nature of that Holy Fellowship which is built not only upon the heritage of the apostles and prophets, but principally on Jesus Christ the Lord, and faith in Him.

In this timely article the Department's editor of parents' materials reviews various steps that might be taken to get parents' classes started this month



Planning for Parents

by Maude Cutler

The end of the first Seabury Series year found parents' classes deep in the throes of organizational adjustments. Differing plant and personnel limitations suggested modifications, many of them highly creative, to the procedures proposed in the first parents' manual, *Families in the Church*. A number of these modifications have now been incorporated in *Apostles in the Home*, the second manual of the proposed trio of three parents' books to be published. Others remain to be built into the final book, for it is a basic premise of the Series that only through continuing evaluation and research can the practical value of the materials be ensured.

Now as you start on a second year of parents' classes, you may find the following suggestions helpful. These ideas have grown out of my own firsthand experiences working with experimental parishes and missions, and they are offered as a skeletal plan which you can vary to meet the needs of your own situation.

First of all, if someone has not already done so, it would be helpful to call together the members remaining on last year's steering committees. Probably the rector is the best person to do this. Under the rotation system there should be two or three members left from each parents' class. These experienced members, plus others appointed by the rector to serve with them for the first three months of the year, can act as a new planning committee.

One of the first decisions of the planning committee should be whether only parents using the Seabury courses will be invited, or all parents. If all are to be invited, someone from the committee should

advise parents of nursery, third, sixth, ninth, and tenth grades to go into the group covering the age nearest that of their own child. For example, the parents of a four-year-old child would want to go into the group in which the five-year-olds are to be discussed.

The next step is for half of the planning committee to read *Families in the Church* and the other half the newest parents' manual, *Apostles in the Home*. If at all possible have two parents' classes, even if you have only five or six in each class. If you must make a choice, and can have only one class, then use *Apostles in the Home* if this is the second year for the class, *Families in the Church* if you are beginning.

Ask the people who have read the manuals to be the initial steering committee which will get the classes under way. (Additional members of the steering committees, if needed, can be elected at the first meeting of each class.)

Before this first session of the class, decide upon some plan of recruiting. Each planning committee could divide into teams of two to visit parents who might be interested in the age levels represented in the manuals assigned. At the very least, telephone prospective members of the class. The rector may wish to write a letter, similar to the one found on page 9 of *Apostles in the Home*, to all parents who are to be invited.

The steering committee of each class should appoint a leader, observer, and reporter to serve a stated length of time. Every member of this committee should read and be prepared to discuss the "know how" section of his respective manual—Chapter 1

and Appendix A of *Families in the Church* or Chapter 1 and Appendixes I, II, and III of *Apostles in the Home*. The tasks of the leader, observer, and recorder should be thoroughly discussed before the first meeting of the parents' classes in the fall.

Plans for the first session should be outlined sufficiently so that each leader feels secure about his role and the course this first session might take. What is a good beginning point? Perhaps a discussion of purposes for a parents' class based on the outline submitted on pages 4-5 of *Apostles in the Home* is the place your committee will want to begin. Are these to be the purposes you accept for your class? What will you add, and what will you delete?

If there are more than twenty-five parents in either of the two classes, plans should be made after the first session to divide the class and provide additional leaders from the initial planning committee, assuming that space is available. The graphic diagram below will serve to underscore the importance of this.

In the very first session, whatever the topic proposed, plan a discussion of some of the useful techniques outlined in Appendix II of *Apostles in the Home* (especially discussion in groups of six, the

recording of reports, and the opportunity to summarize). Start with whatever material in the manual seems to offer the best opening for your particular group.

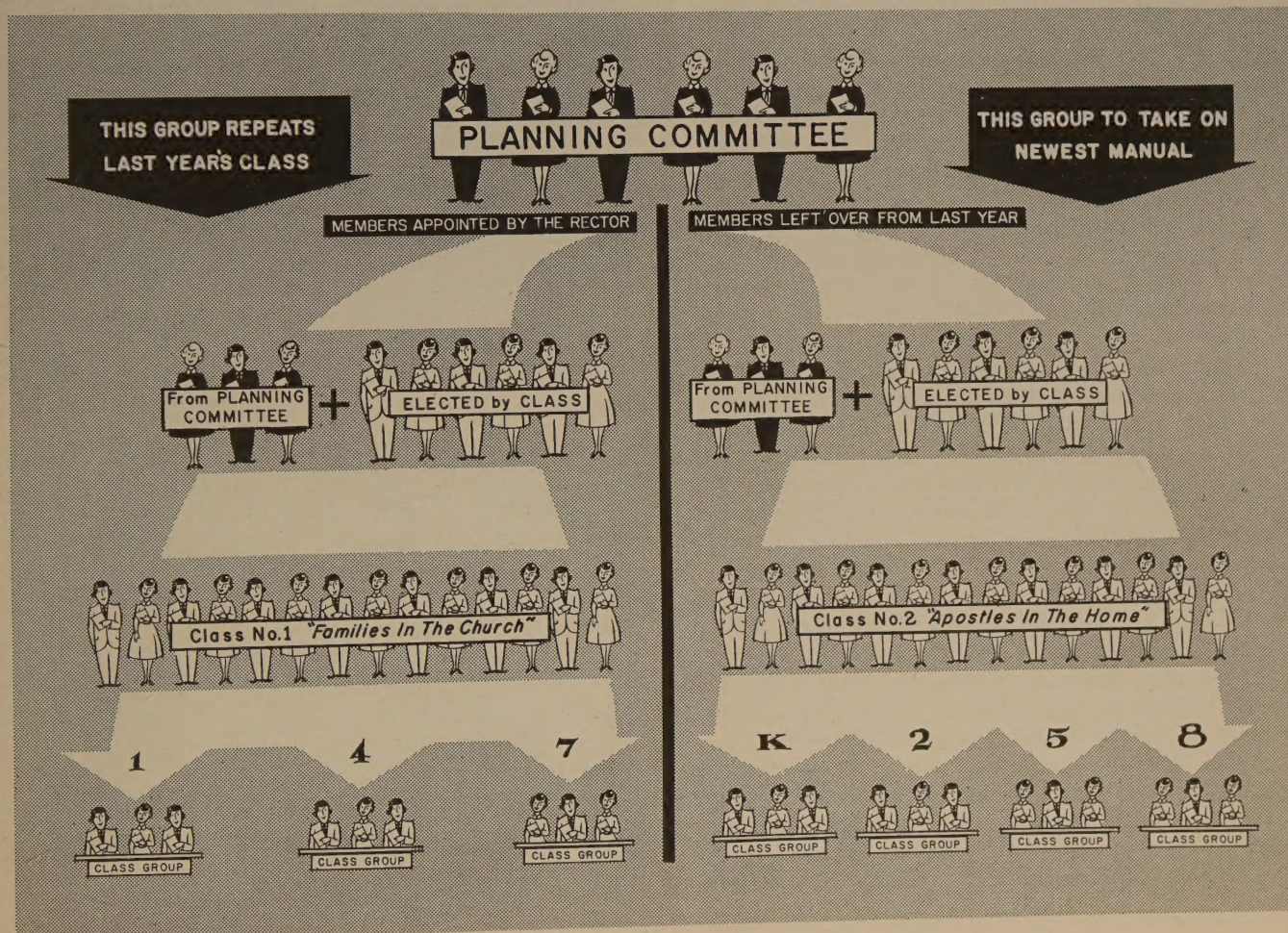
Decide, session by session, how much time should be given to the study of the children's concerns, how much to a study of needs common to all parents and the answers to these needs. Actually the group will find that there will be much fluctuation from one to the other. If the group wishes to start with help for the parents, consider studying "The Meaning of Membership in the Church" to be found in *Apostles*, pages 104-110, or "The Doctrine of Creation" in the same manual, pages 63-72.

If you elect to start with a study of the children, carefully plan for the use of all graded chapters in both manuals. Begin as soon as possible to gather resources suggested in the manuals and any other books available in the parish. In this connection, let the leaders of both classes have a copy of each of the parents' manuals presently available.

Finally, work out a plan to enable each steering committee to be in close touch with the rector and to receive his advice and help. (See *Apostles*, page 153.)

The dark figures (line 1) represent holdover members from last year's parents' class who have been appointed by the rector to form the nucleus of this year's planning committee. Where it is possible to have two parents' classes, this group is split

(line 2) and others elected by the class are added to form a steering committee for that class. The class groups (line 4) are included to represent the times during the year when the larger class will want to break into age-level subgroups.



Seabury Press

Five Years Old

This month, The Seabury Press will celebrate its fifth anniversary as the official publishing house of the Episcopal Church. Although the doors did not officially open for business until January 2, 1952, it has actually been in existence since September 1, 1951, when Leon McCauley, the manager, began his work. The new publishing house started off with a staff of eleven, two rooms in Tucker House, and a list of three books and a number of pamphlets produced for the Department of Christian Education. Now, five years later, the Seabury catalog lists more than 250 titles, a staff of fifty-five occupies quarters in parts of two buildings, and the Press is numbered among the top fifty publishers in the country (out of some 800 publishing houses).

Originally set up to publish and distribute the new curriculum and other publications of the Department, the Press has not only grown in size but has expanded its program far beyond the original plan. Many new projects have been added yearly, so that the Press now offers a variety of services in its official capacity.

Foremost, of course, is the publication of the Seabury Series—the outstanding event of 1955. The first twelve titles—books for grades 1, 4, and 7, a parents' manual, and vacation church school materials—were published that spring. The Church's response to the Seabury Series was so overwhelming that the first bindings of four of the books were immediately exhausted. Five more courses—kindergarten, grades 2, 5, and 8, and a second parents' manual—were published in the spring of 1956, and the Series will be completed through junior high school by 1957.

Among the other important activities undertaken by the Press is the publication of Seabury's fine new line of Prayer Books, Hymnals, and combination Prayer Books and Hymnals. Three different sizes appeared early in 1953, and new books are constantly being added, with the publication of the chancel-size Prayer Book and Hymnal in July bringing the total to ninety different styles.

In addition to its work as a publisher, the Press developed a retail business early in its history. The Seabury Bookstores supply the Church with religious books of all publishers, Bibles and Prayer Books, church equipment and supplies. Today, this department is one of the busiest sections of the house.

The Press will celebrate its fifth anniversary this fall with the largest list of new books in its history: a total of twenty-three publications. One feature of the list will be the publication in December of *Christian Living*, the final volume in the best-selling CHURCH'S TEACHING.



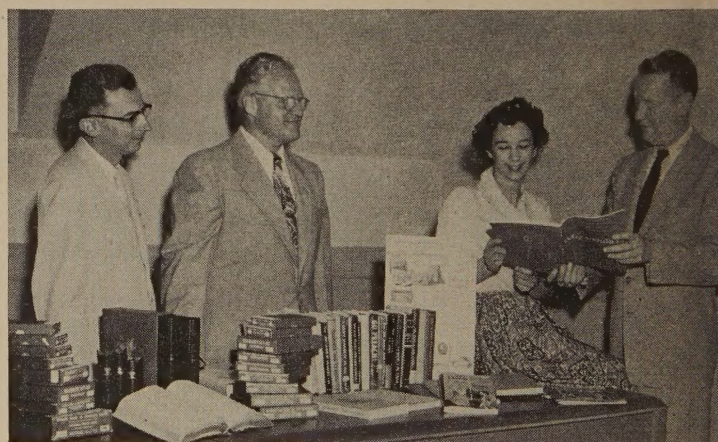
Addressing and collating a mailing to Seabury customers.



Orders are filled and processed by the order department.



The shipping room which stocks over 1,000 different items.

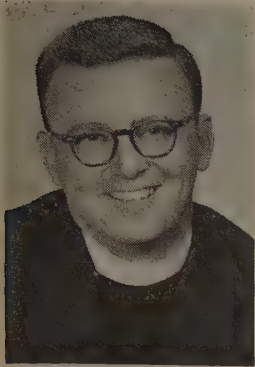


Arthur Buckley, assistant editor, John Freyberg, production manager, Casey Miller, curriculum editor, and Leon McCauley examine the first titles published in the Seabury Series.

A Life of Faith—

Basic to Teacher Training

by Edwin de F. Bennett
with the assistance of Joan Critchlow Bennett



A member of the Department of Christian Education in the Diocese of Rochester, Mr. Bennett is the rector of St. John's Church, Sodus, New York

How can I help the church school staff make the best use of the materials provided by the National Department of Christian Education?" Those who are using the series realize that some answer must be given to this question—an answer that is relevant to the particular situation of a given parish or mission, an answer that meets the needs and growing edge of the teachers so that in turn they may be able to give themselves to opening the hearts of students to the work of the Holy Spirit.

And so a second question arises: "Where can I, a parish priest, a mission vicar, a D.R.E., begin?" There are certain assumptions made by the Seabury Series regarding any parish's or mission's point of departure; these have to do with the readiness of the parish for the use of the series. We can begin by noting certain things about a teacher's readiness, for unless some degree of individual readiness exists, the attempt to use the series will prove futile.

The basic readiness of a teacher is known by what he has to share with his pupils, that is, his own being and his own life of faith. This life of faith springs from his experience of newness of life found in the Church and a desire to share this life more intensively with others. A person communicates some faith, conviction, and commitment through every relationship he enters into. To be a person is to rest one's life on some ground of existence, be it success, the family, or the Cross. In this sense all persons are agents in communicating faith principles of one kind or another. Within the Church—the community of faith—the thing shared is the Gospel of Jesus Christ. The first task of a priest is to seek to provide the opportunity for the saving power of the

Gospel to be experienced through life together under our Lord.

Although there is never any guarantee that depth of spiritual maturity will follow from two days spent at a Parish Life Conference, such a weekend can be a resource for basic preparation. The assumption of the Seabury Series is that those who teach *do* have a depth of spiritual maturity and, therefore, some real insight into man's need and the power of God's action to meet this need. In whatever way this aspect of a teacher's readiness is provided, the assumption of the series is that it does exist, and that it is a living, growing, deepening thing.

Assuming this readiness of the parish, or mission, what specific helps can the priest provide within his own parochial structure? For the purpose of this article we are not mentioning the great resource a diocesan department of Christian education can provide through its leadership training division. Where such diocesan leadership training is available, the most extensive use possible may be made of it. But what can be done, without such an outside source, to help the teachers as they use this material?

The priest, in a real sense, is cast here in his traditional role of teacher. The principles on which he operates to provide training are the same as those the teachers themselves seek to follow within the classroom. There are many skills teachers will find useful; there are many resources available for teachers to use; there are many mechanical devices for setting up classes and relating to families. All of these a teacher may employ. All can be gleaned from books, magazines, pamphlets. A clergyman can certainly serve as a resource person to put them into the hands

**A corporate sense among teachers and observers can be achieved by first
thoroughly reading the materials and facing together the questions raised**

of his teachers. But no amount of assistance along such lines can, *in itself*, help a teacher become a channel of God's redemptive purpose in the classroom. Unless there is a will to make use of such resources, a motivation to make them one's own, they may become, in fact, so many blocks to true communication of the evangel.

The priest using Seabury materials begins his teacher training in the same place the teacher begins with his pupils—where they are, in terms of their spiritual maturity and grasp of the faith. All that priest or teacher can do depends on his relationship with those he teaches. He must see himself as part of a redemptive community, the teaching staff. As this sense of being a redemptive community becomes real and known (in the Biblical sense of "knowing"), then the "task-needs" that confront teachers can be dealt with. And as the teaching staff in turn finds this redemptive quality of life, its members will become free to absorb meaningfully knowledge of the faith, to develop the skills of teaching, to assume the initiative in relating themselves to the lives of their students outside the classroom.

Building on this primary relationship among members of the staff, teachers and priest can then pursue the practical steps of teacher training.

The first practical step is a thorough reading of the materials by every teacher and observer. This homework can be done during the summer. Each teaching team brings in a report on the materials they will be using, including a statement of the goals of their class, a critical analysis of the materials, and any questions raised by their study. This can provide not only necessary background for each teaching team as it prepares to meet its students. It can also provide a corporate sense among the teachers and observers of a common task, shared concerns, and similar questions. This first step can never be completed in one session.

After this first exposure to the materials has taken place, the dimension of teacher training comes which might be called "base-camp operations." As a mountain climbing expedition sets out on its task, it establishes base camps. These provide extra equipment, new supplies of food, a chance to rest, a place where plans can be checked and coordinated.

And so it is in teacher training. Once embarked on the exploration into the life of men seen in the light of God, those traveling this way return regularly and periodically to their base camps. It is in such terms that teacher training should be considered.

Teacher-training sessions have at their disposal all the resources of the Church, but each group of teachers, observers, the director of Christian education, and/or the rector, must make use of these resources according to the situation and needs growing out of the particular area of human experience

they are exploring. Just as in the classroom no pat teaching scheme works with all pupils all the time, so no teacher-training program can be designed in all detail for every parish or mission. Just as the needs of a group of students provide the direction a class takes in its movement toward God, so a teacher-training program must provide the resources commensurate with the needs of the teaching staff as a community of faith.

As is true of any mountaineering expedition, the setting up of base camps is not only essential to the final dash to the summit, it also contains in itself elements of adventure and exploration. There are unknowns here, there are tests and obstacles, and there must be as great an element of anticipation as fills the hearts of those heading toward the wonder of a peak conquered. Allowance can be made for every conceivable contingency, yet there always remains the unknown provided by the specific situation the explorer enters into. At any moment those on such an adventure must be ready to be confronted by new demands, new obstacles; ready, too, to be free to adjust their plans, improvise from resources at hand to meet the unknown.

Three factors must be kept in mind as the exploration begins. These factors are important for the life of the staff as it seeks to understand its being and to function creatively. *First*, those who make up the staff are no different from any other group of people, no different from a church school class itself. They bring to the training meetings their own needs, their own quests, their own degree of spiritual maturity. This goes to make up part of the unique quality of any staff, a given factor that varies in degree from the quality of every other staff.

Second, as a group of church school teachers a staff has a specific task, that of leading children of given ages into a living encounter with the God of Biblical faith. To help members of a staff perform this task, not only do they need a degree of self-understanding as provided by a personal encounter with the living God, but they also need a knowledge of the content of the Christian faith. It is this knowledge which will enable them to connect the traditional words and concepts of the faith to the human situation.

The *third* factor in this adventure in exploration is the element of power and strength needed to carry the community of teachers forward—motivation. We have, in our time, become increasingly aware of the need within any parish of "a small community of quietly fanatic, changed, and truly converted Christians." It is such a quality of life together that makes it possible for a staff to perform its task, for this factor points to the gift of God's spirit which can make a staff into a community of faith.



Here they are—all ready for a new year! Materials read, questions asked, a feeling of oneness among the teaching staff,

this teacher and assistant at St. Stephen's church school, Pittsfield, Mass., register primary children on the first fall Sunday.

Keeping these factors in mind—factors which might, for purposes of conciseness be reduced to these terms: personal-needs, task-needs, and faith-needs—we set out to establish the base camps which will assist us in the exploration of how one communicates the life of faith in the Church. At each base camp certain skills will be pinpointed, certain resources made available. And always the three factors will form the backdrop against which any specific subject is dealt with.

The first session—the first base camp—could have as its basic purpose the establishment of how the teacher and observer function together. Out of this could come naturally the distinction between process and content.

The session might go something like this. First the staff would be broken up into two groups: one to do a role-play, the other to serve as observers. The situation to be played could have to do with an adult Church group which is facing a decision. The chairman would be appointed without any more directions than, "You are the chairman of such and such a committee, set up to decide such and such a problem." At least three other teachers could be

given definite roles, two with fairly cooperative attitudes, one with a clearly defined negative role. A fifth teacher could be assigned the role of secretary or recorder for the committee. The chairman would be free to call upon him for reports of what had happened during the discussion.

The second group of staff members would be broken up into three groups, each given a question: (1) "How did the chairman help/hinder the movement of the committee toward a decision?" (2) "What seemed to prevent the committee as a whole from moving toward a decision?" (3) "What seemed to help the committee move forward?"

The leader can open the session by stating its purpose, outlining the steps of procedure, assigning roles, timing the role-play, and serving as summarizer. After sufficient development has taken place in the role-play, the leader should cut it off. Then can come reports from each observing group. Proper allowance can also be made for the role-players to share their feelings and reactions while involved in the role-play. All of these reports and comments should be retained for reference.

In the summary the leader points up: (1) How

... to embark on teacher training is to start an adventure in Christian living

the chairman did, or did not, facilitate the movement of the committee to a decision. (2) How the needs of the members of the committee helped or hindered this movement. (3) How the task-accomplishment (content of the committee work) depended on the quality of the committee interrelationships (process). Then parallels between chairman and church school teacher, and contrasts between a secretary and observer, can be drawn. This will illustrate not only the roles of teacher and observer, but will also point up the inner relationships between, and contrasts between, content and process.

From such a base camp providing explicit definition of, experience with, and involvement in the teacher-observer team, the staff can proceed to other base camps. Some of the areas that will need exploration are the different kinds of human needs and the ways in which they can be recognized and understood, the relevance of the Gospel, and the ever-pertinent problem of authority.

In conclusion, some observations: First, this article has concentrated on personal- and faith-needs rather than on task-needs. The reason for this is that the task of Christians is to communicate from one person to another the infinite relevance of Christ. Tools, skills, materials, methods—these exist in abundance. It is not better gimmicks we want but rather confrontation with the living God.

Second: to embark on a teacher-training program within the context of the Seabury Series is to start on an adventure in Christian living.

Third, to accept the use of the Seabury Series as the context for a program of Christian education means that any teacher-training program is always "open-ended." Life in human vesture is always a pilgrimage, a process of learning, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (Eph. 4:13)

the Adults' Corner

A. Donald Davies
Executive Secretary, Adult Division



■ Do you need help planning your adult study program for the coming fall and winter? If you are a study group leader, a clergyman, a member of a parish council or of a steering committee, you may find helpful the following classifications of resources.

In general these are resources which assist the adult to deepen his commitment as a Christian, to find his place within the parish family, and to enable him to understand the Christian faith and its relevance to his life.

■ Assuming the Bible, the Prayer Book, and the Hymnal 1940 as indispensable, the first resource must be *THE CHURCH'S TEACHING*, the basic statements of the Church's heritage and faith. This series was not produced by the Department *primarily* to be study material used by groups or *primarily* as books of general interest to be read by individuals within the Church. The primary goal was to have them used as general resource material for study by adults and for church school teachers using the Seabury Series.

At present five of the six volumes in this series have been produced by The Seabury Press. The last volume, *Christian Living*, will be ready in December. Study guides have been prepared for each of the available volumes.

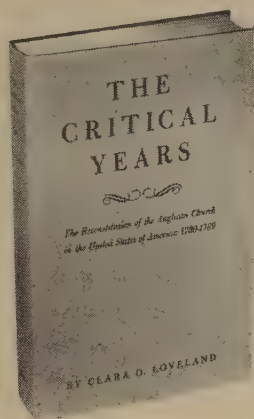
■ A second category of resource materials for adult study consists of books which are the basic resources for adult reading and discussion courses. In using these books each member of the study group needs his own copy. The study books now available are *Man's Need and God's Action*, *The Christian Gospel and the Parish Church*, *Christianity and Communism*, and two to be published in the fall, *The Call of Every Man* and *Great Christian Plays*.

■ The third resource area is that of the short-term study courses or individual study units. These courses not only differ in length from the above-mentioned volumes, but the units of the course are distributed to members of the group *only* as the group proceeds to open the subject step by step. Presently available, with from three to six units in a given course, are *The Prayer Book Speaks in Our Uncertain Age*, *Consider the Bible*, *The Hymnal Outings the Ages*, *Parishioners Are People*, *Creative Choices in Life*, *Growth in Prayer*, and *Christian Forgiveness*. *Eucharistic Worship and Living* is a single-pamphlet leader's guide for a course based on Chapter 7 of *The Worship of the Church*.

■ A fourth area of resource material available for study groups is that of leadership and methods. *You Can't Be Human Alone*, *Group Processes for Adult Education*, *A Manual for Discussion Leaders and Participants*, *How to Teach Adults*, and the leader's guides which accompany adult study courses will help here.

speaking of Books:

The lead review this month is by the Rev. Randolph C. Miller, who becomes, effective with this issue, the Book Review Editor of FINDINGS. Dr. Miller, Professor of Christian Education at the Yale Divinity School, will be a familiar figure to the clergy and directors of Christian education among our readers. His two most recent books, *A Symphony of the Christian Year* and *Education for Christian Living*, are by this time established helps throughout the Church. It is with real pleasure that we entrust this section of the magazine to his care.



The Critical Years

By Clara O. Loveland, *The Seabury Press*, 1956. 311 pages. \$3.50.

Dr. Loveland has done all of us a great service with this careful study of the formation of our Church

during the years 1780-1789. It was a battle of New England against the other colonies, of Bishop Seabury against Bishop White, of British ecclesiastical thinking against the democratic church. With only the slightest of modifications, William White's view of the church won out, and we may be thankful for the church government which he gave us.

But the critical years were more complex than that. Seabury's consecration was under a cloud until the end of the period, and no American consecration took place until there were three bishops in the English succession, with Seabury as a fourth consecrator. Connecticut obtained a bishop first and then sought to organize the church; White believed that only as the church was organized and could speak with one voice could bishops be obtained from England. Both systems worked.

Just before White departed for England to be consecrated, he concluded his sermon as follows: "The organizing of a church so great in extent, and comprehending people of different prejudices and habits; the establishing of principles suited to local circumstances, and yet not a departure from the properties of the venerable stock from which we sprung; the preserving an happy medium, equally remote from being dangerous to civil government and from an unrighteous subservancy to power, and the securing our church in this manner from being shocked by any future changes in political interests and opinions, are important objects, involving the happiness of millions." (pp. 213-14)

This is a book of history and not biography, but the story belongs to William White. He is truly the architect and statesman of the Protestant Episcopal Church, a courageous and far-seeing Christian gentleman who held the church together when schism was imminent.

With bibliography and index, this book runs to 311 pages, and the miracle is that it costs only \$3.50.

(The Rev.) Randolph C. Miller
Yale Divinity School

Early Traditions About Jesus

By James Franklin Bethune-Baker, abridged and edited by W. Norman Pittenger, *The Seabury Press*, 1956. 128 pages. Paper \$1.50

There is no shortage of new books about the Gospels. To reissue a book first published almost thirty years ago (1929) may seem questionable, but this book more than justifies its republication. We are deeply indebted to Seabury Press for making available another of the great treasures of our Anglican heritage. Dr. Pittenger has abridged slightly an already brief volume, but has, in doing so, improved its readability without modifying the insights of the author.

Professor Bethune-Baker was a scholar, one of the great examples of intellectual honesty and sincere devotion that have characterized Anglican Catholic modernism. The discussion of the oral tradition underlying the Synoptic Gospels is

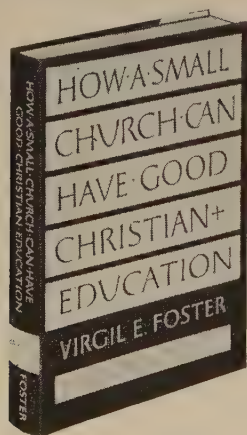
so timely that it is difficult to realize the date at which it was written. It is not outdated in any respect.

The book is offered primarily for use by individuals and groups interested in the life and teaching of Jesus but without the technical equipment of the professional critic. To such readers the book will be thoroughly understandable and helpful. The scholarship is sound, the style clear and readable, and the vocabulary avoids technical terms. The book merits sincere conscientious study.

Chapters 1 and 2 give an admirable summary of the synoptic problem and tell why and how the Gospels may be used to recover the record of Jesus. The balance of the book, seven short chapters, summarizes the life and teaching of Jesus and the way in which the Church remembered and used the traditions. The chapter dealing with the Temptation is especially stimulating.

Each chapter is provided with a brief list of books for further study. The reviser has brought the lists up to date, and they should be a helpful guide to anyone wishing to do further study.

(The Rev.) James L. Jones
The Divinity School
Philadelphia, Pa.



How a Small Church Can Have Good Christian Education

By Virgil E. Foster, Harper & Brothers, 1956. 128 pages. \$2.00

Let creative imagination and ingenuity go to work in your program of Christian education — this is the theme of the book. The author assumes a concerned group of persons to be the heart of any parish, large or small. "Concernedness" is the only prerequisite for good Christian education. The size of a parish is not the issue — large churches may be dull, small churches can be dynamic.

However, the author does challenge the statement we hear so often: "We are a small church with few leaders, hardly any room, no equipment, and an inadequate budget. The ideas in new lesson materials (Seabury Series?) are fine for the large churches, but they are not practical for us." The author answers this challenge by outlining a maximum Christian education program with minimum space and leadership personnel.

It is true that the small parish needs especial help in such problems as leadership recruitment and training; maximum use of inadequate buildings; lack of equipment and the immediate resources to purchase it. This little book packs its 128 pages with all sorts of practical ideas and concrete suggestions to meet these problems. How do you recruit a leader — do you apologize to him or challenge his own deepest needs? Is your training program well planned? How is vital program planning accomplished? Are you positive you have no room for handicrafts? Does lack of space necessarily rule out creative role-plays or spontaneous dramatizations in your church school? Are you using all your space with maximum efficiency? Is your library accessible to people? Are you aware of inexpensive audio-visual aids? These and many other practical questions are met and dealt with by Virgil E. Foster, the editor of the *International Journal of Religious Education*.

As a practical guide, filled with many concrete suggestions, this book will be mighty good news to many small parishes making a genuine attempt to meet their problems in Christian education.

(The Rev.) Joseph A. Johnson
Church of the Good Shepherd
Hartford, Conn.



Saul's Daughter

By Gladys Malvern, Longmans, Green & Co., 1956. 241 pages. \$3.00

Here is an interesting, colorful story of Michal, daughter of Saul, as a novelist with a sense of romance might develop it from the five or six references to Michal found in I and II Samuel. The story begins with Michal's encounter with David when he is Saul's armor-bearer — love at first sight — and concludes with her return to him after he has become king. Anyone familiar with the Biblical narrative of those intervening years will recall the exciting and tragic events: the battles with the Philistines; the slaying of Goliath; David's winning of Michal to be his wife; Saul's attempts to kill David; David's years of living as a fugitive.

An interesting background of home and social life is portrayed against which the characters move and achieve a fair degree of reality. Young teenagers, for whom this book is designed, will doubtless feel a sense of kinship with Michal in her rebellion against the people and events that bear down upon her. They may follow with concern the changes which work upon her and the others in this story.

There are a few anachronisms; for example, Michal comforts herself by reading the Twenty-third Psalm, recently written by David. But readers may well be grateful to the author for reminding them so vividly that in the Bible are countless numbers of people, casually mentioned, for whom life held joy, terror, romance, tragedy.

Deborah L. Vaill
Immanuel-on-the-Hill Church
Alexandria, Va.

NEWS

Educators Honored • Church Lab to be Held in Hawaii •
Stinnette to Union • Leadership Training Dates Announced

KENYON COLLEGE honored three leaders in the field of Christian education at the 128th commencement of the Gambier, Ohio, institution. Dora P. Chaplin, formerly of this Department and now lecturer in the department of pastoral theology at the General Theological Seminary, was made a Doctor of Sacred Theology. The Rev. Stanley Plattenburg, director of the department of Christian education in the Diocese of Southern Ohio, and the Rev. James M. Lichliter, chairman of the department in the Diocese of Ohio, both received the degree of Doctor of Divinity.

AS THE summer ends, with five more group life laboratories a matter of record, the Church and Group Life unit noted that well over one thousand church workers had attended church-sponsored labs since their inception a brief four summers ago.

Twenty-eight bishops are enrolled for the laboratory scheduled at Nashotah House, September 6-18.

Three sessions are set for fall: October 8-20 at Estes Park, Colorado; October 29-November 10 at Norman, Oklahoma; and November 5-17 at Radnor, Pennsylvania.

An enviable extra laboratory has been added in response to the desire

of Bishop Kennedy and the district department of the Missionary District of Honolulu. For the clergy, women workers, and wives of clergy in the district, a lab will be held at Mokuleia, Oahu, October 15-27.

THE SECOND Adult Education Institute, to be held at Seabury House November 11-16, already has the maximum number of forty registered and a sizable number of persons on the waiting list. Dr. Paul Bergevin and his staff from Indiana University will be the leaders of the session.

THE REV. CANON Charles R. Stinnette, Jr., formerly associate warden of the College of Preachers, Washington, D.C., is now associate professor of pastoral theology at Union Theological Seminary, New York. Dr. Stinnette will continue as chairman of the Leadership Training Division of the Department. He is the author of the recent Seabury Press book, *Anxiety and Faith*, a Pastoral Psychology Book Club selection.

THE ANNUAL conference for Episcopal parish directors of education will again be held at the Hotel Alms, Cincinnati, Ohio, on February 9 and 10, 1957. The meeting for diocesan directors and chairmen follows on February 11 and 12. Diocesan directors and chairmen are invited to the meeting of parish directors, according to an early announcement from Anne Gilson, a member of the committee in charge.



The Bishop of Ohio, the Rt. Rev. Nelson M. Burroughs, D.D., confers a Doctor of Sacred Theology degree on former Department officer Dora Chaplin at Kenyon College.

NEWS

VAL K. BROWN, director of the General Board of Religious Education for the Church of England in Australia, will be visiting this country for two months, August 22 to November 29. The Department is making arrangements for his visits while in America.

DIOCESES scheduled for visits by members of the Leadership Training Division in September are: Chicago, Pennsylvania, West Virginia, Texas, Tennessee, Central New York, San Joaquin, Western North Carolina, Northern Indiana, Rochester, West Texas, and Wyoming. The schedule includes Vermont, Newark, Arkansas, Washington, Minnesota, New Mexico, and Southwest Texas during the week of October 15-19, and Erie, Virginia, Southern Ohio, and Connecticut during the week of October 22-26. These conferences will be helpful to teachers, leaders of parents' classes, clergy, and directors of Christian education. Consult your diocesan department for dates, places, and agenda.

FOR THE important days and seasons of the Church Year, many parishes require special bulletins, folders, and offering envelopes. For the past year, The Seabury Press has been developing a series of such materials, all with strikingly original designs created especially for the Episcopal Church.

Gregor Thompson Goethals, well-known illustrator who prepared the artwork for the Seabury Series fourth-grade reader, *God's Family*, was selected to design the entire group of large and small bulletins, offering envelopes, letterheads, and mailing envelopes.

All are printed in color, and for most occasions there will be matching sets. For the current season, there will be designs for Thanksgiving, Advent, Christmas, New Year, and Epiphany.

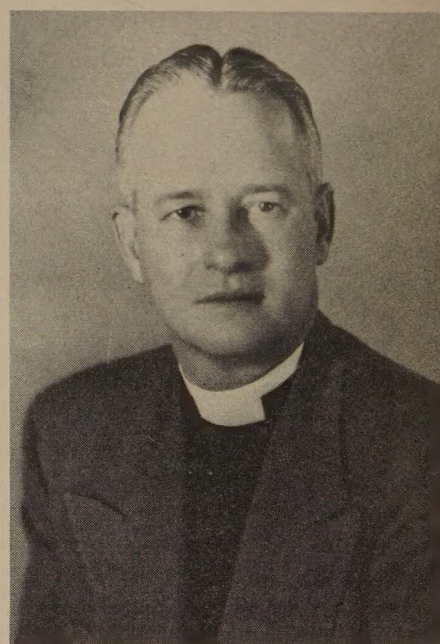
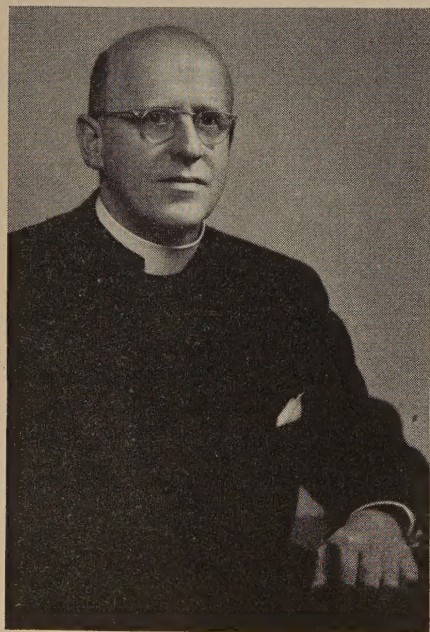
Actual samples of all of the new bulletin designs will be mailed to every parish well in advance of Thanksgiving.

NEW diocesan directors of Christian education, most of whom are taking up cudgels in their positions in September are: the Rev. Brewster Y. Beach, Delaware; the Rev. William F. Staton, Western New York;

the Rev. Albert S. Hoag, Rochester; the Rev. Harvey D. Butterfield, Vermont; Miss Barbara Bishop, Southwestern Virginia; and the Rev. Canon Charles R. Leech, who will move from the director's position in Delaware to a similar job in the Diocese of Chicago.

GOULD ACADEMY, Bethel, Maine, was again invaded by a sizable contingent of Episcopalians, clerical and lay, as the tenth summer laboratory of the National Training Laboratory in Group Development was held. Jean Lindstrom and the Rev. Arthur O. Phinney of the Department both attended the regular three-week lab.

Four of the fifteen teaching positions at the special training of trainers program were filled by members of the Department: the Rev. Messrs. A. Donald Davies, Elsom Eldridge, John B. Midworth, and Miss Emma Lou Benignus. Others involved in this phase of the N.T.L.'s summer program included the Rev. Edwin J. Rooney of the Leadership Training Division of the Diocese of New York and the Rev. Robert F. McGregor, Canon Pastor of the Cathedral Church of St. Peter and St. Paul, Washington, D.C.



Left to right are the Rev. Edric A. Weld, Miss Mary Pyburn, and the Rev. Walton W. Davis, all new members of the Department. Mr. Weld is the former rector and chaplain of Holderness School,

Plymouth, New Hampshire. He is the new associate secretary of the Division of Curriculum Development. Miss Pyburn, editor of preschool materials, comes to the Greenwich post from the Church of

the Ascension, Lakewood, Ohio, where she was the parish director of Christian education for eleven years. Mr. Davis' appointment to the Council was announced in the June issue.



FINDINGS

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directors of Christian education, leaders of
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Vital books for study groups and leaders

Man in the Middle

By JAMES A. PIKE and HOWARD A. JOHNSON

In these famous trialogues—presented over the ABC network—an ordinary man of today debates the Seven Deadly Sins with representatives of God and Satan. As he faces anger, pride, envy, self-indulgence, hypocrisy—he is caught in a rapid crossfire of conflicting advice. Written in a lively, colloquial style with frequent flashes of wit. *The Seabury Advent Book*, 1956. October 11. \$2.25

Window on Japan

By LEONORA E. LEA

Foreword by The Rt. Rev. Henry Knox Sherrill

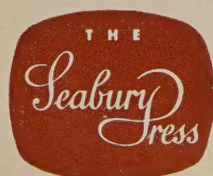
A challenging, first-hand discussion of missions and the development of the Episcopal Church of Japan. A vivid picture of Japan's history, religions, art, and the problems of the younger generation. By the Dean of Shoin Junior College. *Illustrated*. October 11. \$2.00

Early Traditions About Jesus

By JAMES F. BETHUNE-BAKER

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